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Towards a culture of peace

Note by the Secretary-General

The Secretary-General has the honour to transmit to the General Assembly the report of the Director-General of the United Nations Educational, Scientific and Cultural Organization on educational activities under the project "Towards a culture of peace", prepared in accordance with General Assembly resolution 51/101 of 12 December 1996.

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Annex

Report of the Director-General of the United Nations Educational, Scientific and Cultural Organization on educational activities under the project "Towards a culture of peace" with elements for a draft provisional declaration and programme of action on a culture of peace

Summary

The United Nations is challenged to take up with renewed commitment and resources its fundamental task – to save future generations from the scourge of war. This task requires transforming not only the institutional structures and manifestations of war, but also its deep cultural roots, the culture of violence and war, into a culture of peace.

The transition from the culture of war to a culture of peace has been taken up as a priority by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and it is already being promoted at many levels as we enter the twenty-first century. A culture of peace consists of the set of values, attitudes and behaviours that reflect and inspire social interaction and sharing, based on the principles of freedom, justice and democracy, tolerance and solidarity; that reject violence and endeavour to prevent conflicts by tackling their roots; that solve problems through dialogue and negotiation; and that guarantee to everyone the full exercise of all rights and the means to participate fully in the endogenous development of their society.

Rather than intervening in violent conflicts after they have erupted and then engaging in post-conflict peace-building, it is more humane and more efficient to prevent such violence in the first place by addressing its roots; this is the essence of a culture of peace approach. At the level of the State, this approach emphasizes good governance based upon justice, democratic participation and the broad inclusion of people in the process of development.

The challenge of promoting a culture of peace is so broad and far-reaching that it can only be accomplished if it becomes a matter of priority for the entire United Nations system. While education, in its broadest sense, is the leading modality for action, to be successful, it must be associated with social justice and sustainable human development. The United Nations is already making major contributions in this regard, as exemplified by the results of and follow-up to recent world conferences, including those which addressed human rights, sustainable human development and women's equality.

It is proposed that the promotion of a culture of peace provide a common task which can foster an atmosphere of true equality and unity among the Member States of the United Nations. It focuses on the fundamental values for which the United Nations was created and for which it has laboured, and on the translation of these values into attitudes and behaviours at all levels of society. Unlike many other challenges facing the world today, it is one in which every nation, large or small, is equally rich in the contributions it can make. Similarly, the attainment of a culture of peace will benefit every nation and its people without diminishing any other. It is an important means to implement globally the human right to peace.

Therefore, it is appropriate that the General Assembly, by resolution 51/101 of 12 December 1996, requested not only a report on UNESCO activities, but also elements for a draft provisional declaration and programme of action on a culture of peace.

The present report briefly describes the activities carried out by UNESCO under its transdisciplinary project, "Towards a culture of peace". Emphasis is placed upon education, including non-formal and informal as well as formal education, and the basic principles of education for peace and human rights. Attention is given first to activities carried out at the global level and then to activities carried out at the national level, especially in post-conflict situations, where they are coordinated with the peace-building efforts of the United Nations.

In order to place the culture of peace on the agenda of the United Nations, the report presents elements for a draft provisional declaration and programme of action, indicating in some detail how the United Nations can take up this important challenge. These elements represent a first effort which should be improved through debate and discussion by Member States and which could form part of a final declaration and programme of action.

The elements for a declaration indicate the historical basis, and consider the meaning and significance, of a culture of peace and the major fields and main actors for its promotion. The elements for a programme of action include the relevant aims and the strategies and action needed to implement each of those aims, including the establishment of a coordinating mechanism for the implementation of that action. Member States are encouraged to establish their own national action plans.

To promote a global movement, partnerships for a culture of peace should be developed with various intergovernmental, governmental and non-governmental organizations, including educators, journalists, parliamentarians and municipal authorities, religious communities, and organizations of youth and women. To put an emphasis on the next generation, which faces a rapidly and deeply changing world characterized by the growing importance of ethical issues, it is proposed that a coherent vision for a culture of peace be formulated in everyday words and disseminated to young people, inviting them to join with the United Nations in its quest.

Finally, the United Nations may wish to declare a year and decade for a culture of peace and non-violence, during which time the Secretary-General would lead a campaign involving every level of society, especially youth, to promote the values, attitudes and behaviours of a culture of peace.

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I. Introduction: promoting a culture of peace as a challenge for the United Nations

1. In response to General Assembly resolution 51/101, the Director-General of UNESCO submits herewith a report on educational activities carried out within the framework of the UNESCO transdisciplinary project entitled "Towards a culture of peace", including elements for a draft provisional declaration and programme of action on a culture of peace. The report is set within the framework of United Nations action for peace-building, including the United Nations Decade for Human Rights Education (1995-2004) and the United Nations Year for Tolerance, 1995, as well as the programmes of action adopted by recent United Nations world conferences.

2. With the end of the Cold War, the United Nations is challenged to take up with renewed commitment and resources its fundamental task — to save future generations from the scourge of war.[1] This task requires transforming not only institutional structures and manifestations of war, but also its deep cultural roots, the culture of violence and war, into a culture of peace.

3. The transition from the culture of war to a culture of peace has been taken up as a priority by the Twenty-eighth General Conference of UNESCO, meeting in 1995. Having considered the initial experiences of the Culture of Peace Programme which it had established in 1993, the General Conference declared that this transition was the greatest challenge facing the world at the end of the twentieth century and dedicated the UNESCO Medium-Term Strategy for 1996-2001 to its promotion.[2] This was seen as the contemporary expression of the constitutional mandate of UNESCO which declares that peace requires more than political and economic arrangements of Governments; it must be constructed in the minds of men and women.[3]

4. A culture of peace, as formulated by the UNESCO General Conference, is already being promoted at many levels as we enter the twenty-first century. It consists of a set of values, attitudes and behaviours that reflect and inspire social interaction and sharing, based on the principles of freedom, justice and democracy, tolerance and solidarity; that reject violence, and endeavour to prevent conflicts by tackling their roots and to solve problems through dialogue and negotiation; and that guarantee everyone the full exercise of all rights and the means to participate fully in the endogenous development of their society. [2]

5. The challenge of promoting a culture of peace is so broad and far-reaching that it can only be accomplished if it is adopted as a priority by the entire United Nations system and the Member States. Therefore, it is appropriate that the General Assembly, in its resolution 51/101, has requested not only a report on the activities of UNESCO to promote a culture of peace, but also elements for a draft provisional declaration and programme of action. In the present report, the UNESCO activities carried out under its transdisciplinary project, "Towards a culture of peace", are briefly described. First, attention is given to activities carried out at the global level, in the tradition of the promotion by UNESCO of education for international understanding, cooperation and peace, and education relating to human rights and fundamental freedoms. Attention is then given to activities carried out at the national level, especially in post-conflict situations, where they have been coordinated with the peace-building efforts of the United Nations. Finally, with a view to fully engaging the United Nations in this task, elements are presented for a draft provisional declaration and programme of action on a culture of peace.

II. Education: the leading modality to promote a culture of peace

6. Reflecting its fundamental purpose, to construct the defences of peace in the minds of men and women, the culture of peace requires as its principal means the actions of education. The United Nations has as one of its chief aims the promotion of education for all, in which access to education is universal and in which education promotes understanding, tolerance and friendship among all nations, racial or religious groups. Only in this way can human security be enhanced in all its dimensions and a culture of peace be established.

7. Education for a culture of peace includes not only formal education in schools, but also informal and non-formal education in the full range of social institutions, including the family and the mass media. As expressed in the report to UNESCO by the International Commission on Education for the Twenty-first Century, the goal is learning to live together.[4] Similarly, as the World Commission on Culture and Development reported to UNESCO, it is through culture that we can develop diverse and peaceful ways of living together.[5]

A. Basic principles of education for peace and human rights

8. The basic principles of education for peace and human rights have been established over the years in a number of standard-setting instruments. These include: the Recommendation concerning Education for International Understanding, Cooperation and Peace, and Education relating to Human Rights and Fundamental Freedoms (Paris, 1974); the World Plan of Action on Education for Human Rights and Democracy (Montreal, 1993); the Vienna Declaration and Programme of Action of the World Conference on Human Rights (1993); the Declaration and the Integrated Framework of Action on Education for Peace, Human Rights and Democracy (Paris, 1995); and the Plan of Action for the United Nations Decade for Human Rights Education, 1995-2004. Implementation of these action plans is monitored by the UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance.

9. The Beijing Declaration and the Platform for Action, adopted by the Fourth World Conference on Women in 1995, and its follow-up have added a major emphasis to the importance of education for women's role in peace-building and for the recognition of gender-related issues which must be overcome in order to achieve a culture of peace. The Commission on the Status of Women devoted attention at its fortieth session to the questions of "From education for peace to a culture of peace" and "Achievement of a culture of peace in the Beijing Platform for Action". In particular, the Commission cited the conclusions of the UNESCO Expert Group Meeting on Women's Contribution to a Culture of Peace (Manila, 1995) which provided an important input to the World Conference. UNESCO has contributed actively to this process and has recently taken part in the United Nations expert group meeting on "Political decision-making and conflict-resolution, the impact of gender difference" (Santo Domingo, 1996); the Ad Hoc Expert Group Meeting, "Women Leadership Forum for Peace" (Johannesburg, 1996); and the Pan-African Conference on Peace, Gender and Development (Kigali, 1997). In this regard, the Statement on Women's Contribution to a Culture of Peace, prepared for the Fourth World Conference on Women, continues to gain support around the world.

B. Action at the global level

10. At the global level, UNESCO continues to publish and disseminate educational and reference materials in many languages, which promote human rights and a culture of peace. An updated list is contained in the appendix to the present report.

11. Special attention is given to the role of textbooks as instruments of a culture of peace. The first of a new series of studies planned on images of the other in textbooks has been carried out on "The narrative of the Palestinian refugees in Israeli and Palestinian history and civic textbooks". Other studies are being planned on primary and secondary textbooks used in the Balkan countries. The Meeting on Education for a Culture of Peace, held at Rio de Janeiro in September 1996, and the Conference on History and a Culture of Peace, held at Cartagena, Colombia in November 1996, both examined how to reorient educational materials and curricula to support peace, stability and development in Latin America. At the Cartagena Conference, recommendations and commitments were made to launch a number of activities in 1997 aimed at revising textbooks in Latin America. Two subregional meetings with editors and publishers of history textbooks and the Government of Colombia, in collaboration with the Andean Pact and the Andrés Bello Commission, are currently elaborating a project which will present the history of Latin America in terms more conducive to a culture of peace.

12. In order to promote intercultural understanding, UNESCO has been producing a multi-volume series of history books which sheds light on human development in its full complexity. These books show that history is more than battles and conquests. Titles include the *History of Mankind*, *General History of Africa*, *History of the Civilizations of Central Asia*, *Aspects of Islamic Cultures*, *General History of Latin America*, *History of the Caribbean* and *Contribution of Arab Civilizations to Latin American Culture via the Iberian Peninsula*.

13. Since the 1996 report, the UNESCO Associated Schools Project (ASP) Network has continued to grow considerably: as at June 1997, 4,220 institutions in 137 countries were participating, and they are beginning to be linked via an electronic network. Two new pilot projects were recently launched through regional seminars: the Western Mediterranean Sea Project and an ASP Partnership Solidarity Twinning project. Based on results of seven subregional Culture of Peace Festivals for Children in 1995, ASP is preparing a "peace pack"with a wide variety of

illustrated educational resource materials for primary-school classroom activities.

14. Peace is promoted through activities which support linguistic diversity, carried out by the LINGUAPAX University Network, in partnership with the UNESCO Chair in Linguistics at Mons, Belgium. One of the most important projects of the Network is the preparation of a world linguistic atlas. Among its projects are the promotion of the national language Khmer in Cambodia (in cooperation with the European Union) and a new project being launched on bilingual education in Central America.

15. At the university level, UNESCO chairs in human rights, democracy and peace promote an integrated system of research, training and information activities and facilitate subregional and regional cooperation. Chairs have now been established in over 25 countries of Africa, Europe, the Arab States and Latin America, along with a regional network in Latin America and the Caribbean. In Nicaragua, the quarterly magazine, *Culture of Peace*, published by the Polytechnic University, is an example of how academic institutions can widely propagate ideals and actions against violence and its root causes.

16. More than 50 human rights institutes and UNESCO chairs in education for human rights, democracy and peace took part in the annual meeting of directors of human rights institutes in March 1997. The meeting discussed implementation at national level of the programme for the United Nations Decade for Human Rights Education (1995-2004) and its international coordination by the High Commissioner for Human Rights and the Centre for Human Rights of the United Nations Secretariat. A number of suggestions were made on activities to be carried out to mark the fiftieth anniversary of the Universal Declaration of Human Rights.

17. The 1996 UNESCO Prize for Human Rights Education was awarded to Mr. Jean-Bertrand Aristide, former President of the Republic of Haiti, and its 1996 prize for Peace Education was awarded to Ms. Chiara Lubich of Italy, founder and President of the Focolari Movement. The first prize of Mayors for Peace in the Latin American and Caribbean region was awarded to Ms. Gloria Cuartas Montoya, Mayor of the City of Apartado, Colombia, during the International Congress on Cities and Education for a Culture of Peace, held at Rio de Janeiro in September 1996.

18. Peace, both international and internal, is a human right, according to the recommendation of an international meeting of experts which took place at Las Palmas, Spain, in February 1997, and which invited the preparation of a Declaration to this effect. Following this, a meeting of specialists in human rights, convened by the Norwegian Institute of Human Rights at Oslo in June 1997, elaborated a draft declaration which addresses the right to peace, the duty to contribute to its maintenance and construction, and its relation to a culture of peace. The draft declaration will be submitted to the UNESCO General Conference in 1997 on the eve of the fiftieth anniversary of the Universal Declaration on Human Rights.

19. Publishers and editors of Latin American newspapers, meeting at Puebla, Mexico, in May 1997, recommended the designation of an international year of the culture of peace. Another related initiative, supported by UNESCO, has been launched by Nobel Peace Prize winners appealing to the United Nations to declare the first decade of the new millennium a decade for a culture of non-violence and that it begin with a "Year of Education for Non-Violence".

20. In the framework of the implementation of the Follow-Up Action Plan to the United Nations Year for Tolerance (1995), the first two regional tolerance networks were established in the Mediterranean-Black Sea and the Asia-Pacific regions. The objective of these networks is to link UNESCO's National Commissions, educational institutions, NGOs and regional organizations in order to collaborate on concrete activities and exchanges ranging from the publication of "Classics of Tolerance", to inter-religious and intercultural dialogue and scholarships for young researchers. At UNESCO headquarters, the first UNESCO Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence was awarded on the International Day of Tolerance to Pro-Femmes Twese Hamwe, a consortium of 32 women's non-governmental organizations in Rwanda.

21. In partnership with the Council of Europe, the European Commission and other intergovernmental and non-governmental organizations, UNESCO has undertaken a comprehensive programme for the support of civic education in Central and Eastern Europe. The programme addresses the recommendations made by the 1995 Conference on Curriculum Development: Civic Education in Central and Eastern Europe organized by UNESCO in Vienna in October 1995 and a series of related conferences and workshops held since then in Turkmenistan, Austria, Bulgaria, Estonia, Poland, Georgia, and the Russian Federation. Activities include publication and dissemination of civic education textbooks and teachers' manuals, teacher-training seminars, inter-school projects, and a weekly supplement on civic education for the Russian *Teachers' Newspaper* read by 10,000 subscribers, most of them teachers.

22. As a global movement, culture of peace is also important for those serving in the military. Following up the 1996 meeting of Defence Ministers and senior military officers in the Central American region, UNESCO is assisting in the establishment of an armed forces library, and a Culture of Peace Chair to train officers in peace and conflict management. With UNESCO's participation, the Chiefs of Staff of the armed forces of the seven West African countries of ANAD (Agreement on Non-aggression and Assistance in Africa) devoted a plenary session of their April 1997 meeting to a culture of peace and invited UNESCO to help with training in human rights, humanitarian law, protection of the environment, and of the cultural and natural heritage. Also, in this regard, the UNESCO Director-General spoke on Human Rights Training and Education in the Armed Forces at a conference in February 1997 in Miami jointly organized by the United States Southern Command and the Inter-American Institute of Human Rights.

23. A South-South programme in which demobilized soldiers train other demobilized soldiers as peace promoters was supported by UNESCO and included veterans from Nicaragua, Guatemala, Mozambique and Zimbabwe.

C. Action at the national level

24. Reflecting the origins of the UNESCO Culture of Peace Programme, which was associated with United Nations efforts to resolve the proliferation of violent conflicts which followed the end of the Cold War, UNESCO assists its Member States to carry out national culture of peace programmes and initiatives which contribute to peace-building. In programmes such as those in El Salvador, Burundi, Mozambique and Rwanda, UNESCO engages those previously in conflict to work together in the planning, execution and evaluation of human development projects, transforming enmity to cooperation. Increasingly, the actions at a national level are aimed at the prevention of violent conflict as well as post-conflict peace-building, and to that end, educational activities, both formal and non-formal are emphasized.

25. In El Salvador, the community radio broadcast "Buenos Tiempos Mujeres", providing information on women's rights and promoting consciousness-raising for low- income women, is now carried by 40 stations and integrated with a grass-roots educational campaign involving voluntary community peace promoters. The El Salvador initiative has been from the beginning a joint venture of UNESCO with both government ministries and organizations from a diverse spectrum of the civil society.

26. In Burundi, the UNESCO House of the Culture of Peace (established in 1995) is carrying out activities which engage all parts of the society in peace education, training and promotion of democracy and human rights as well as supporting the activities of local associations. The House works closely with a wide range of United Nations agencies, multilateral and bilateral donors. In neighbouring Rwanda, peace and human rights education is linked to assistance for the reintegration of returning children into the national school system.

27. In Mozambique, the culture of peace programme produces educational and training materials and works with a variety of partners in the civil society to train peace promoters, ranging from journalists and human rights organizations, to returning refugees and organizations of demobilized soldiers. At the invitation of the President of Mozambique, UNESCO will help organize a conference on the culture of peace and governance in September 1997.

28. Responding to a request from the President of Mali, UNESCO co-organized a forum on the culture of peace (March 1997), in conjunction with the Government, UNDP and DPA. The forum adopted the "Bamako Declaration" in support of peace, and made recommendations concerning democratic principles, governance and human rights, endogenous bases for a culture of peace in Mali, and peace education and the role of the various social actors. In Côte d'Ivoire, UNESCO has provided technical and financial assistance to the UNESCO National Commission to organize a subregional meeting on "conflict and culture of peace in Africa" which was attended by representatives of countries in West Africa. A follow-up meeting in November 1996 in Abidjan recommended, *inter alia*, the creation of a UNESCO chair for a culture of peace.

29. Also in Africa, following a request of the Government and the United Nations Verification Mission in Angola (UNAVEM III), UNESCO has been assisting in the development of an education campaign to sensitize the people of that country to respect human rights and the emergence of a culture of peace. Actions to promote a culture of peace which have been requested by meetings of representatives of various groups of Somali society are building upon the experience of UNESCO's Programme for Emergency Educational Reconstruction (PEER) which has provided education to Somali refugees and displaced populations in recent years.

30. The peace agreements signed in Guatemala in 1996 include a special responsibility for UNESCO to provide support and continuity to the educational systems developed by indigenous people during the years that they were

uprooted and displaced. In Haiti, UNESCO, working with government authorities and United Nations agencies, is contributing to a culture of peace through community radio projects. Also, training in conflict resolution aimed at young people and community organizations is being carried out in conjunction with the OAS/United Nations International Commission in Haiti.

31. In the context of the national culture of peace programme of the Philippines, to which UNESCO has given assistance and as a follow-up to the historic peace agreement signed in September 1996 between the Philippine Government and the Moro National Liberation Front in Muslim Mindanao, the President has created a working group to develop a Centre for the Culture of Peace in the Philippines. Also, at the request of the President of Sri Lanka, UNESCO is supporting a programme including peace education and conflict resolution to promote a culture of peace at the community level in the northern part of the country.

32. UNESCO has been named the lead agency for a component of the United Nations System-wide Special Initiative on Africa, entitled "Communication for Peace-building". Emphasis is being placed on the development of local capacity in media and communication, provision of technical advisory services and the dissemination of locally produced radio broadcasts. This initiative complements ongoing work by UNESCO to strengthen independent media in Rwanda and Burundi where press houses have been established to provide technical and moral support to media professionals in the subregion. Also, in the former Yugoslavia, UNESCO continues to act as lead agency in the United Nations system for assistance to the independent media during the reconstruction period.

33. Activities for a culture of peace in Central and Eastern Europe and Central Asia continue to be carried out in the framework of the International Forum for Solidarity against Intolerance, for a Dialogue of Cultures (Tbilisi, 1995). UNESCO is assisting in the creation of the Tbilisi International Centre for Dialogue between Cultures for Peace and Tolerance and the Central Asian Centre for Conflict Prevention (Kyrgyz Republic) which will promote peace and tolerance throughout these regions. The first issue is being prepared of a new quarterly magazine, *Education for Culture of Peace and Tolerance and Conflict Prevention in Central Asia*. Also, a network of cooperating educational and academic institutions is being established for a culture of peace in the Russian Federation.

III. Towards the future

34. The UNESCO Transdisciplinary Project "Towards a Culture of Peace" will be reorganized and strengthened according to the proposals being presented by the Organization's Executive Board to the 29th General Conference which will convene in October 1997. Efforts and resources will be concentrated principally upon a unit for education and training for peace, human rights, democracy, tolerance and international understanding, whose activities will include elaboration and dissemination of teaching materials and pedagogical aids in different languages. Two other units have been proposed as well: one unit to concentrate on policy-oriented research, advocacy action, and exchange and dissemination of information; and the other, to focus on capacity-building and technical support for national, subregional, regional and international projects.

35. Recognizing the need for the development of a global movement, UNESCO is giving priority to the development of partnerships for a culture of peace with other intergovernmental, governmental and non-governmental organizations, including educators, journalists, parliaments and mayors, religious communities, and women's initiatives for peace and demilitarization. Many of these have been mentioned in the preceding sections of this report.

36. While UNESCO will continue to play its role in the promotion of a culture of peace, especially in its important educational tasks, the challenge can only be met successfully if the leadership now comes from the United Nations itself. For education is not enough. The active participation of all Governments and the transformation of their policies and actions is required. While a culture of peace can be promoted and developed to a great extent by non-governmental institutions and individuals, and an important role must be played by multinational economic institutions, in the final analysis it is the beliefs, attitudes and behaviours of nations that will determine if the twenty-first century is to become the century of a culture of peace and non-violence.

37. It is in this framework that elements for a provisional draft declaration and programme of action on a culture of peace are presented here for the United Nations and its Member States. The following paragraphs represent a first attempt to draft, gather and structure elements which are open-ended and subject to improvement as needed. Following debate and discussion by the Member States, they could form part of a final declaration and programme of action.

IV. Elements for a draft provisional United Nations Declaration on a Culture of Peace

A. Preamble

38. The preamble could start by recalling most relevant provisions of the United Nations Charter and the UNESCO Constitution, such as "We the peoples of the United Nations determined to save succeeding generations from the scourge of war, ... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, ... to promote social progress and better standards of life in larger freedom, ... to practice tolerance and live together in peace with one another as good neighbours",[1] and, from the Constitution of UNESCO "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed; ... a peace based exclusively upon the political and economic arrangements of Governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world and ... peace must therefore be founded if it is not to fail, upon the intellectual and moral solidarity of mankind ..."[3]

39. It could further refer to the Universal Declaration of Human Rights, *inter alia*, "Everyone has the right to life, liberty and security of person",[6] ... "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers",[7] "Everyone has the right to education ... Education shall be directed to the full development of the human personality and to strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace."[8]

40. A reference could be made then to other relevant United Nations international instruments. A few other paragraphs of the preamble might refer to the following considerations.

41. According to the Seville Statement on Violence, the wide dissemination of which was decided by the UNESCO General Conference at its twenty-fifth session (1989), it is scientifically incorrect to say that war is genetically programmed into our human nature and "the same species who invented war is capable of inventing peace".[9]

42. With the end of the cold war, new perspectives have been opened for international peace and security, cooperation and understanding among nations and peoples, and for furthering respect for human rights and democratic principles both in international relations and within nations.

43. Civil peace and security are endangered by the combined impact of various forms of violence and conflict between ethnic, religious, linguistic and other groups, the rise of xenophobia and aggressive nationalism, of fanaticism and fundamentalism of different kinds, of terrorism and organized crime, exclusion and discrimination directed against vulnerable groups within societies, proceeding from a culture of violence and war.

44. In an increasingly interdependent world, threats to civil peace and security at any level have serious consequences at other levels, and therefore peace must be pursued with as much commitment and effort at an intra-national as at an international level.

45. Peace needs to be considered, not as the absence of differences and conflicts, but as a positive, dynamic, participatory process linked intrinsically to democracy, justice and development for all by which differences are respected, dialogue is encouraged and conflicts are constantly transformed by non-violent means into new avenues of understanding and cooperation.

46. The task of abolishing war, which must remain at the centre of our priorities as it is more than ever a scourge, requires transforming not only its institutional structures and manifestations, but also its deep cultural roots, the culture of violence and war, into a culture of peace.

47. Reference may be made to resolution 28C/0.12 of the UNESCO General Conference that it is imperative "to begin the transition from a culture of war to [a] culture of peace".[2]

B. Meaning and significance of a culture of peace

48. The following elements could be incorporated into this section of a declaration.

49. Based on the broadest and positive meaning of peace, a culture of peace is the set of values, attitudes, traditions, modes of behaviour and ways of life that reflect and inspire:

(a) Respect for life, for human beings and their rights;

(b) Rejection of violence in all its forms;

(c) Recognition of the equal rights and opportunities of women and men;

(d) Recognition of the right of everyone to freedom of expression, opinion and information;

(e) Attachment to the principles of democracy, freedom, justice, tolerance, solidarity, pluralism, acceptance of differences and understanding between nations, between ethnic, religious, cultural and other groups, and between individuals;

(f) Commitment to a caring society which protects the rights of those who are weak through sustained, long-term action for human-centred, mutually supportive development;

(g) Recognition of the importance of equitably meeting the developmental and environmental needs of present and future generations.

50. A culture of peace is not only an aim, an ultimate goal to be achieved. It is also a comprehensive *process* of institutional transformation and long-term action to construct the defences of peace in the minds of men and women. A culture of peace is the transition from the logic of force and fear to the force of reason and love. It constitutes the framework for the global implementation of the human right to peace.

51. A culture of peace is a process that grows out of beliefs and actions of the people themselves and develops in each country within its specific historical, socio-cultural and economic context. A key to a culture of peace is the transformation of violent competition into cooperation based upon the sharing of values and goals. In particular, it requires that conflicting parties work together to achieve objectives of common interest at all levels, including the development process.

52. The transformation from a culture of war and violence to a culture of peace and non-violence is already under way. The creation of the United Nations system based upon universally shared values and goals has been per se a major act of a culture of peace. The international instruments adopted under its auspices and the declarations and action plans of its recent world conferences reflect the development and deepening of commonly shared norms, values and aims of what should be considered as the core of the evolving concept of a culture of peace.

53. These norms, values and aims constitute the basis of a global ethics and show that fundamentally many of the most important values are common to all great moral traditions and that there is no sharp cleavage between values of various groups of countries, between the North and the South, the East and the West. Indeed, the construction of a culture of peace is a task which requires every State to take part in a spirit of equality and unity.

54. In a rapidly and deeply changing world characterized by the growing importance of ethical issues, a culture of peace provides the young generation with a set of values which can help them to shape their destiny and actively participate in constructing a more just, humane, free and prosperous society and a better, peaceful world.

C. Major fields and main actors for promoting a culture of peace

55. The following paragraphs could be among those provisions which would constitute the concluding section of a declaration.

56. The task of constructing a culture of peace requires comprehensive educational, cultural, social and civic action, in which each person has something to learn and something to give. It addresses all ages and groups; it is an open-minded, global strategy with a specific purpose: to make a culture of peace inseparable from culture per se and to take root in people's hearts and minds.

57. The State, having prime responsibility for ensuring respect and protection of human rights and fundamental freedoms, has a very important role in establishing and consolidating, in cooperation with all partners of civil society, the conditions and prerequisites for the development of a culture of peace.

58. Education, in the broadest meaning of the term, is the principal agent in efforts to build a culture of peace. Every aspect of education should be mobilized – its content, methods, organization, relations between administrators, educators and students, between educational institutions and families, the community, the world of work.

59. The civil society, including those involved in its political, economic, social and cultural life, needs to be fully engaged to promote democratic principles and harmony between the society, the individual and the environment as a basis for a culture of peace.

60. The media have an essential part to play since, in addition to their powerful educative role, they play a decisive role in ensuring the exercise of freedom of opinion, expression and information which is a vital factor in the strengthening of peace and international understanding and in promoting a culture of peace.

61. In promoting a culture of peace, the role of those whose activity has a direct and multiplier impact on the minds is of prime importance. These are, in particular: political leaders, members of Government and of parliament and of other elected bodies; teaching staff at every level of educational systems and those engaged in non-formal education of children and adults; journalists; members of the intellectual community as a whole; religious leaders; those having managerial functions at various levels; non-governmental organizations, especially of women and youth. Partnerships between them deserve to be encouraged since they increase considerably the efficiency of their actions.

62. The development of international cooperation based on the principles embodied in the United Nations Charter and the constitutions of United Nations specialized agencies, and extending it to new categories and new fields, are important means for the promotion of values and norms reflecting and fostering a culture of peace.

63. The further empowerment of the United Nations system for conflict prevention and of its capacity of advising in matters of conflict prevention and conflict resolution, as well as promoting the values of a culture of peace, are needed for the system to meet challenges of the rapidly changing world and should constitute a major dimension of its reform.

V. Elements for a draft provisional United Nations programme of action on a culture of peace

64. The transformation from a culture of war and violence to a culture of peace and non-violence is a process that is *already under way* in initiatives at many levels as we enter the twenty-first century. War and its culture are increasingly seen to be obsolete as more and more people come to realize that power based upon respect for human rights, participation, consensus, and non-violent social change is more effective than power based on force and violence. *Recent initiatives of the United Nation system*, including its various world conferences, have already put forward action plans which address the aims of a culture of peace, for example, human rights at the Vienna Conference; sustainable human development at the Rio and Copenhagen Conferences, and gender equality at the Beijing Conference. The purpose of the present plan of action is to build upon these and develop a coherent strategy to promote a culture of peace.

65. Responding to the proliferation of violent conflicts of a diverse nature in various parts of the world, actions for a culture of peace address the roots of violence in order to prevent its occurrence in the first place. Rather than intervention after violence has already erupted followed by engagement in post-conflict peace-building, the prevention of violent conflicts is more humane and more efficient. At the level of the individual, this approach addresses values, attitudes and behaviours. At the level of the State, emphasis is placed on good governance based upon justice, democratic participation and the broad inclusion of people in the process of development.

66. The following paragraphs are proposed as first steps in a dialogue in which it is hoped that Member States will provide additions and amendments which enable the United Nations to stimulate and support their own efforts to replace the culture of war by a culture of peace.

A. Aims

67. A programme to transform the culture of war and violence into a culture of peace requires changing the values, attitudes and behaviours of individuals and institutions from those which have been shaped by and supported war and violence to *values, attitudes and behaviours* which promote non-violent social change and justice.

68. Changing the concept and practice of power from violence and force to *non-violence and respect for human rights* is at the heart of the transformation to a culture of peace. There needs to be a global effort of education and training, led by the United Nations, which empowers people at all levels with the peacemaking skills of dialogue, respect for human rights, mediation, conflict transformation, consensus-building and cooperation. This campaign would be based upon universal principles of human rights, democratic principles and social justice, and at the same time, build upon the unique peacemaking traditions and experiences of each society.

69. In order to forge an inextricable link between peace and justice, without which no peace can be durable, the authoritarian structures and exploitation of the culture of war must be replaced by *democratic participation and sustainable human development for all*. As declared by the World Summit for Social Development (Copenhagen, 1995), social development and social justice are indispensable for the achievement and maintenance of peace and security within and among our nations. In turn, social development and social justice cannot be attained in the absence of peace and security or in the absence of respect for all human rights

and fundamental freedoms.[10] Rather than equating development with overall national economic performance, it is essential to measure it in human terms. People need to be empowered, assisted to fully participate in setting goals, designing development programmes, implementing activities and evaluating performance so that these programmes produce benefits for everyone.[11]

70. As recognized by the United Nations Conference on Women (Beijing, 1995), there is an inextricable linkage of peace with *equality between women and men*.[12] Only the linkage of equality, development and peace can replace the historical linkage of war and inequality between men and women that has always characterized the culture of war. As pointed out at the Conference, it is important to promote women's political and economic empowerment and adequate representation at every level of decision-making as a vital contribution to fostering a culture of peace.

71. *Freedom of opinion, expression and information*, recognized as an integral aspect of human rights and fundamental freedoms,[13] is a vital factor in the strengthening of peace and international understanding. It is needed to replace the secrecy and manipulation of information which characterize the culture of war. In this regard, the media can be a powerful partner for the construction of a culture of peace. Its technological advances and pervasive growth have made it possible for every person to take part in the making of history, enabling for the first time a truly global movement for a culture of peace. At the same time, however, the media is sometimes misused to create and disseminate enemy images, violence and even genocide against other ethnic and national groups, and to portray and glorify violence in many forms. Also secrecy is on the increase, justified in terms of "national security" and "economic competitiveness", while more transparency is needed in governance and economic decision-making. Therefore, actions should be undertaken in support of this aim which realize the positive potential of the media to provide essential information and to promote, via participatory communication, the values, attitudes and behaviours of a culture of peace.

72. There has never been a war without an "enemy", and to abolish war, we must replace enemy images with *understanding, tolerance and solidarity* among all peoples and cultures. Only by celebrating the tapestry of our diversity, the common threads of human aspiration and social solidarity that bind us together, and by ensuring justice and security for everyone who makes up the warp and woof of the cloth, can we truly affirm that we are weaving a culture of peace. Therefore, a renewed commitment is needed to the actions proposed by the Declaration of Principles on Tolerance (Paris, 1995) and other actions which promote "intellectual and moral solidarity" which, as declared by the UNESCO Constitution, is the only sure basis for peace.

B. Strategies

73. By placing the challenge of promoting a culture of peace at the centre of the agenda of the United Nations, it is possible to foster an atmosphere of *true equality and unity* among all Member States. Every nation, large or small, has much to contribute, being rich in traditions and methods which contribute to a culture of peace such as non-violent conflict resolution, democratic participation, sharing of knowledge and resources, intercultural understanding and solidarity. At the same time, each nation has problems to overcome in order to replace the beliefs, attitudes and practices of the culture of war and violence with those of a culture of peace. And each nation stands to benefit from the installation of a culture of peace both within its borders and in other nations to which it relates.

74. New and meaningful partnerships can be developed between the United Nations and the thousands of other intergovernmental and non-governmental organizations and individuals whose efforts contribute to a culture of peace. By helping to link the various efforts together, the United Nations can promote a *global movement*, which draws strength from the many successful examples of non-violent social change that have become more frequent during the twentieth century. Particular emphasis may be placed on the involvement of women and young people, reflecting the Beijing Platform for Action and the World Programme of Action for Youth to the Year 2000 and Beyond.

75. The "second literacy" of a culture of peace – "learning to live together" – needs to be built on the base already laid by the "first *literacy*" of basic education. Therefore, the implementation of universal literacy in the sense of Education for All as defined by the Jomtien World Declaration, is a necessary foundation and complementary challenge to that of a culture of peace, and actions for each need to be coordinated and synergistic.[14] Of special importance in this regard is the implementation of an international campaign promoting the right of women and girls to education.

76. Actions to promote a culture of peace are complementary to all other *actions for peace* by the United Nations system, including peace diplomacy, peacekeeping, disarmament and economic conversion and therefore should be coordinated so that they are mutually reinforcing. It is

necessary to transform economies of war into economies of peace. We cannot afford to pay at the same time the price of war and the price of peace.

77. As the culture of peace is a new and evolving concept and practice, it is important for the United Nations to encourage the preparation and dissemination of *educational materials*. These materials can be designed to reach people everywhere through formal education at all levels and through informal and non-formal education using a wide variety of media technologies and languages.

78. *Training* is the key, in order to develop leaders who dedicate their life to this process, those who may be called "peace promoters". The peace promoter internalizes and institutionalizes the values, attitudes, knowledge, and behaviours of the culture of peace and plays a role analogous to that of the literacy promoter – helping people learn the skills of mediation and conflict transformation. Because this is needed in all institutions, people can become peace promoters from every walk of life, for example, in education (e.g. teachers, journalists and other media workers), development (e.g. community development, social, or health-care workers), justice (e.g. human rights ombudsmen, election observers), culture (e.g. artists, cultural heritage volunteers, community animators) or work with youth (youth animators, young people themselves). Peace promoters go through a learning process to add the methods and principles of a culture of peace to the training and experience they have already accumulated in their area of work, and they bring these skills back to the people with whom they work, transforming conflict into cooperation. The training and linkage of peace-promoter networks is one of the most effective ways to support and develop a global movement for a culture of peace.

79. Objective *research and evaluation* of the practices and policies undertaken to promote a culture of peace are needed in order to develop and to contribute to a growing body of knowledge on the conditions needed for their success. In general, the scientific method should be harnessed to the culture of peace with as much commitment and resources as has previously been used for the culture of war.

C. Action to promote non-violence and respect for human rights

80. *Human rights education* not only as abstract knowledge, but through participatory practice, should receive high priority so that the basic principles of human rights, as expressed in the Universal Declaration of Human Rights, the Convention on the Rights of the Child and other normative instruments agreed upon by the United Nations, become part of the consciousness of every person. Renewed effort is needed for implementation of the actions recommended by the World Conference on Human Rights (Vienna, 1993) and the International Congress on Education for Human Rights and Democracy (Montreal, 1993) in the framework of the United Nations Decade for Human Rights Education. Programmes of teaching human rights to agents of law enforcement and those in the military need to be expanded and reinforced.

81. *Educational curricula* need to be revised according to the recommendations of the 1995 Integrated Framework of Action on Education for Peace, Human Rights and Democracy, adopted by the International Conference on Education and the General Conference of UNESCO. Solidarity, creativity, civic responsibility, the ability to resolve conflicts by non-violent means and critical acumen need to be introduced into educational systems at all levels. Education for peace, human rights and democracy ought to be transmitted through the entire process of education, including through the democratic and participatory atmosphere and practices of educational institutions. It is important that textbooks be revised to get rid of negative stereotypes, and that the teaching of history be reformed to give as much emphasis to non-violent social change as to its military aspects, with attention given to the role of women. The training of education personnel, including pre-service, in-service and retraining, should emphasize education for peace, human rights and democracy in terms of both content and educational practice.

82. *Educational institutions located in areas of significant inter-group conflicts* such as those in multicultural inner-city communities or war-torn societies deserve special support. Reinforcing existing educational initiatives, this should make available quality education while contributing to a culture of peace in the surrounding community through a participatory process of training in mediation and conflict resolution involving students, teachers, representatives of the educational institutions and communities involved. Participatory research and evaluation and the establishment of a network of such educational institutions should be realized in order to produce a global impact.

83. Educational leadership needs to be provided by *institutions of higher education*, including but not limited to those which train teachers and other educators. By linking to culture of peace activities at grass-roots level, on the one hand, and to other educational institutions throughout the world, they can provide a powerful momentum to the development of a global movement. UNESCO's culture of

peace chairs and UNITWIN university networks are already engaged in this process which is expected to be supported and expanded at the World Conference on Higher Education to take place in 1998.

84. *Local and regional centres for conflict transformation* should be established by the United Nations throughout the world. They would provide training in conflict transformation and consensus-building which can enable local and national governments, non-governmental organizations and people's organizations to lead their communities in peace-building. These centres would be able to make available trained mediators on request of those locked into intra-group, trans-border and inter-ethnic disputes, misunderstandings and perceptions of injustice. They would be linked to and reinforce related intergovernmental, governmental and non-governmental programmes for conflict transformation which exist already, such as the network of Human Rights Ombudsmen in Latin America, the Mechanism for Conflict Resolution being established by the Organization of African Unity, and United Nations Volunteers who serve as peace promoters in development programmes. The centres would develop "train the trainer" programmes to train peace promoters in the region concerned and to monitor and support their peace promotion work on a long-term basis, producing ultimately a diverse and flexible network of peace promoters around the world, connected by modern communication technology, for the exchange of information and experience in building a culture of peace at the local and regional level.

D. Action to foster democratic participation and sustainable human development for all

85. *Development aid* should be reformed so as to involve the full participation of all social groups affected, including those in conflict, in the design, implementation and evaluation of each project. Evaluation of development assistance ought to include systematic assessment of the extent to which each programme promotes cooperation and benefit to everyone concerned or whether it increases disparities and conflict. This builds on the requirement agreed upon by the World Summit for Social Development (Copenhagen, 1995) that people be empowered to fully participate in setting goals, designing programmes, implementing activities and evaluating performance of social development and extends this in order to include, rather than exclude, conflict from the development process. The commitment made at Copenhagen to eradicate poverty in the world also called for action at the international level to ensure that policies and programmes will advance the attainment of agreed developmental goals that are aimed at meeting basic needs for all and eradicating absolute poverty; the participation of the people concerned is an integral part in this endeavour. To accomplish this, the development process must not only involve government agencies, but also representatives of civil society, including those who may be in conflict with the Government. Experiences with this approach in UNESCO's national culture of peace programmes has shown that while it may take longer to implement development projects when conflicting parties are involved, the resulting commitment of all parties to the development process produces an "ownership" which increases the likelihood that the project will reduce the potential for violence and increase the sustainability of the results achieved. To facilitate this process, staff in development projects should be trained and function as peace promoters who arbitrate, mediate and facilitate the full participation of those in conflict.

86. *Peace accords* should include national culture of peace programmes in which the conflicting parties agree to work together in the design, implementation and evaluation of development projects. These projects deserve an important place in the peace-building activities which accompany and follow up peacekeeping operations.

87. *Electoral assistance* should include, but go beyond technical assistance provided to States for preparation and observation of elections, and should be oriented to the development of endogenous capacity for the entire democratic process. Traditional institutions and the dynamics of participation of societies in the process of democratization need to be taken into account. This is essential, as it has been shown that attempts to import foreign models of democracy have not been successful.

88. While it is not possible for any country or institution to impose a model of democracy on others, the United Nations system may serve as an example to others of governance by democratic principles and non-authoritarian structure and decision-making. As a major objective of reforms, a "*culture of management*" ought to be promoted in which dialogue, participation and consensus-building take precedence over hierarchical authority; conflict transformation and cooperation over institutionalized competition; power-sharing by women and men over male domination; and sharing of information over secrecy. By emphasizing the life-long learning of skills in cross-cultural communication, negotiation, organizational learning and transformational leadership, new educational initiatives such as the United Nations Staff College Project can infuse the

values, attitudes and behaviours of a culture of peace into management practice at every level of the system.

89. A systematic programme of research needs to be undertaken on the experiences of *truth and reconciliation commissions* which have been established following violent conflict, often in the context of national peace accords. Important lessons can be drawn from these and other institutional initiatives which treat justice as a means to reconciliation and these lessons used for the further development and use of such institutions.

E. Action to ensure equality between women and men

90. Given the inextricable linkage of peace with equality between women and men, it is essential to devote adequate resources and political will to the implementation of the *Platform for Action of the Fourth World Conference on Women* (Beijing, 1995). Of particular importance for a culture of peace are the proposed actions concerning: equal access to education; research on causes, consequences and prevention of violence against women; reduction of military expenditures and armaments; promotion of non-violent conflict resolution; participation in power structures and decision-making; mainstreaming of a gender perspective in all policy and planning activities; protection of human rights and elimination of discrimination; and participation and access to expression and decision-making in and through the media.

91. As stated in the Beijing Platform for Action, the "full participation of women in power structures and their full involvement in all efforts for the prevention and resolution of conflicts are essential for the maintenance and promotion of peace".[15] This requires support to initiatives of women for peace that often arise as a protest against violence, armaments and military expenditure and for the protection of life and environments, and training and support for women as peace promoters. Further, concrete measures need be taken to promote parity between women and men in economic and political decision-making and to support women already in strategic positions, with a view to building a critical mass of women leaders, executives and managers in decision-making. This is essential to help overcome the present under-utilization of women's experience, competence and visions.

92. Actions in the framework of this Programme should be supported by *research and training* to address gender-related factors that thwart or inspire the development of a culture of peace. Emphasis should be placed on the socialization of boys and men in order to avoid their use of dominance, force, aggressiveness and violence and enhance their emotional, caring and communicative capacity. Progress towards the elimination of rigid and stereotyped gender roles will make possible parity and partnership that unlock the full potential of women and men to deal creatively and constructively with conflicts and the sharing of power.

93. In order to ensure a *balanced and non-stereotyped portrayal of women*, the relevant actions proposed by the Beijing Plan of Action need to be implemented. Substantial support ought to be given to the establishment and maintenance of women's media networks. Also, curricula, teaching materials and textbooks need to be developed and adopted which improve the self-image, lives and work opportunities of girls.

F. Actions to support participatory communication and the free flow and sharing of information and knowledge

94. Recent world conferences of the United Nations have emphasized the potential *contribution of mass communications to development, democracy, human rights and the advancement of women*. A systematic process of research, consultation and decision-making is needed to determine how the United Nations, Member States and other institutions can take advantage of the rapid technological advances and proliferation of communication systems in order to realize this potential through the active participation of people, both in terms of access to information and access to the means of expression. In particular, more open, two-way mass communication systems are required to enable communities to speak out, express their needs and participate in decisions that concern the development process. The agenda may consider whether international communications space (airwaves, satellites, etc.) should be seen as a global commons to be regulated and used in the public interest, including the potential for international public media.

95. The various means of mass communication should be engaged in *education for a culture of peace and non-violence*, with an emphasis on two-way communication and participation. Access should be facilitated to films, video games and radio and television programmes which are found by peace promoters in the course of their work to illustrate and promote the basic values, attitudes and behaviours of a culture of peace. The systematic recognition and encouragement of this exchange process, including

appropriate prizes and festivals, and the sharing of results with organizations of consumers can help stimulate the dissemination by commercial markets and public broadcasting of films and programmes which promote a culture of peace. This process needs to be fully integrated with regional and national efforts such as the Communication for Peace-building Programme of the Special Initiative for Africa.

96. Support should be increased to *independent media* in order to ensure that people everywhere have access to a free, pluralistic and independent source of news and information. This is especially important in situations of violent conflict where independent media can counteract xenophobic propaganda and enemy images, as in the former Yugoslavia where a precedent was set in 1994 when the United Nations Inter-Agency Appeal for the first time included "assistance to independent media". Building on the experience of the International Programme for the Development of Communication and international and regional professional organizations working in this area, support should include technical assistance, development of media resource centres, and support for the training of journalists and other media professionals with a priority to media by and for women and minority groups in the society.

97. *Freedom of the press* needs to be vigorously defended against all threats, including but not limited to government restrictions and censorship. The freedom and physical safety of journalists and other media workers requires special recognition and defence as it often involves challenging the secrecy which hides corruption, violence and illegality. It is necessary to go beyond documentation of these attacks (over 1,000 attacks against journalists and press organizations registered in 1996 by the International Freedom of Expression and Exchange Network) and ensure the development of an environment in which press freedom can be exercised without fear.

98. An international inquiry should be undertaken to promote *transparency* in governance and economic decision-making and to study the proliferation of secrecy justified in terms of "national security", "financial security", and "economic competitiveness". It needs to be questioned to what extent this secrecy is compatible with the access to information necessary for democratic practice and social justice and whether, in some cases, instead of contributing to long-term security, it may conceal information about processes (ecological, financial, military, etc.) which are a potential threat to everyone and which need therefore to be addressed collectively.

99. The pervasive *portrayal of violence* in the media contributes to an attitude among many young people that violence is more effective than active non-violence and to a pervasive pessimism which is an obstacle to the development of a culture of peace. Further study is needed of this problem, as well as exchange and dissemination of research results, including information and evaluation of existing self-regulation. Support ought to be given to media space for young people to express themselves and establish useful dialogue with others in their society, as well as to the development, exchange and commercial distribution of alternative, positive media productions.

100. As recognized by Agenda 21 of the 1992 United Nations Conference on Environment and Development, the *sharing of scientific and technical information* is crucial for global progress towards sustainable development, upon which a culture of peace must be based if it is to be secure.[16] On the basis of the recommendations of Agenda 21 and its follow-up, a major new effort needs to be launched, using the most recent advances in communication technology, to make available the channels of information exchange used by elite scientists and technical professionals to their colleagues in all regions of the world, including provision and maintenance of necessary technical equipment and training.

G. Action to advance understanding, tolerance and solidarity among all peoples and cultures

101. *Traditional peacemaking practices* from the culture concerned have an important place in the development of actions to promote a culture of peace. They need to be included as an essential component of all peace-building and development activities at a grass-roots level to ensure that these are thoroughly integrated with the cultural context.

102. *Cultural workers* can be among the most effective peace promoters. Since creativity is the source and the motor of development and the guarantor of cultural diversity, artists and craftspeople should be encouraged and supported in their efforts to contribute fully to the development of a culture of peace. Actions should be reinforced to implement the World Heritage Convention and to encourage the preservation and presentation of cultural heritage sites in a way which celebrate the diversity of the world heritage based on the variety of cultures it brings together. In this regard, it is recommended that support be given to the training and deployment of cultural heritage volunteers as proposed in the Report of the World Commission on Culture

and Development (UNESCO, 1995), and that some of these volunteers train and serve as peace promoters in areas where there is cultural conflict in order to preserve threatened cultural forms such as monuments, documents, languages and artistic expression in a way which reinforces intercultural understanding and cooperation.

103. Implementation of the *follow-up plan of action for the United Nations Year for Tolerance (1995)* deserves a high priority. Within educational systems an integrated approach is called for which includes rights and values education, foreign language teaching, multicultural and intercultural curricula, new approaches to the teaching of history and citizenship which emphasize contributions to a culture of peace, specialized teacher training and the creation of a democratic and tolerant climate in the classroom. The media is encouraged to publicize special events, publications and broadcasts in order to mobilize pubic opinion in favour of tolerance, including a special effort each year on 16 November, the International Day for Tolerance.[17]

104. Support should be given to the implementation of *activities favouring tolerance by United Nations agencies* that are cited in the follow-up plan of action for the United Nations Year for Tolerance. This includes support for: efforts by UNESCO in peace education, youth programmes and university exchanges promoting tolerance, social science research on the sources and solutions of intolerance, and constructive dialogue among representatives of the world's religions; support of human rights by the Office of the United Nations High Commissioner for Human Rights and the Centre for Human Rights; public information campaigns of the United Nations High Commissioner's Office for Refugees which raise the awareness and sensitivity of the public towards the plight of refugees; actions of the International Labour Organization supporting the rights of workers, including migrant workers, exploited and indigenous populations, and the rights of children; programmes of UNICEF for peace and tolerance education; and programmes of tolerance in conjunction with illness and disability, including the HIV/AIDS pandemic.

H. Coordination and popularization of action to promote a culture of peace

105. A *coordinating mechanism* would be established, in cooperation between the United Nations and UNESCO to ensure effective collaboration within the United Nations system, as well as with the United Nations and its governmental, non-governmental and other intergovernmental organizations for the implementation of this programme of action, including a timetable and monitoring system. A special fund would be established under the jurisdiction of this coordinating mechanism whereby governmental and private agencies can provide financial support for its work.

106. Member States are encouraged to establish their own *national action plans* for a culture of peace which are complementary to this programme of action and which allow for ease of exchange of information and experiences with other States, regional organizations and the United Nations.

107. In order to promote a global movement, *partnerships* for a culture of peace should be developed between the United Nations and Member States with various intergovernmental, governmental and non-governmental organizations, including educators, journalists, parliaments and mayors, religious communities, and organizations of youth and women.

108. A coherent vision for a culture of peace, prepared by summarizing in everyday words this declaration and programme of action, should be disseminated widely to *young people*. It needs to be provided to them in national languages and in various formats, through both print and electronic media, along with suggestions on how they can join with the United Nations system, Member States and non-governmental organizations in realizing its objectives.

109. Consideration should be given to the declaration of a *year and decade dedicated to a culture of peace and non-violence*. Enlisting the help of winners of the Nobel Prize for Peace, along with that of journalists and publishers' associations, peace promoters and people everywhere, annual campaigns would be conducted to promote the values, attitudes and behaviours of a culture of peace and non-violence. Particular emphasis would be placed on the involvement of young people to make them aware of the real, practical meaning and benefits in their daily lives of such a culture and to reduce the violence, and consequent suffering, perpetrated against them and humanity in general.

Notes

[1] Preamble of the Charter of the United Nations.

[2] *Records of the Twenty-eighth General Conference of the United Nations Educational, Scientific and Cultural Organization*, vol. 1, Resolution 0.12, Medium-Term Strategy for 1996-2001.

[3] Preamble of the Constitution of the United Nations Educational, Scientific and Cultural Organization.

[4] *Learning: The Treasure Within*, report submitted to UNESCO by the International Commission on Education for the Twenty-first Century (UNESCO, 1996).

[5] *Our Creative Diversity*, report submitted to UNESCO by the World Commission on Culture and Development (UNESCO, 1995).

[6] Universal Declaration of Human Rights, art. 3.

[7] Ibid., art. 19.

[8] Ibid., art. 26.

[9] Seville Statement on Violence, UNESCO, 1991.

[10] The Copenhagen Declaration, World Summit for Social Development, art. 5.

[11] The Copenhagen Programme of Action, World Summit for Social Development, para. 82.

[12] Report of the Fourth World Conference on Women (Beijing, 4-15 September 1995), annex II, Platform for Action, para. 131.

[13] Universal Declaration of Human Rights, art. 19.

[14] World Declaration on Education for All (Jomtien, 1990), UNESCO, 1990.

[15] Report of the Fourth World Conference on Women, op. cit., para. 134.

[16] Report of the United Nations Conference on Environment and Development (Rio de Janeiro, 3-14 June 1992), annex II, Agenda 21, paras. 35.20-35.25.

[17] Resolution of the United Nations General Assembly, A/51/95, Follow-up to the United Nations Year for Tolerance.

Appendix

UNESCO publications promoting human rights and a culture of peace

Becoming Aware: Human Rights and the Family; A Study Based on Four Communication Campaigns. Margaret Gallagher. (1985) ISBN: 92-3-102178-8

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Building a Culture of Peace. The UNESCO Courier: A Window Open on the World. Vol. XLVIII, No. 1 pp. 34-35 (1995, E, F, S)

Building a Culture of Peace in Latin America. UNESCO Sources. Vol. 86 pp. 6-16 (1997, E, F, S)

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Culture et Démocratie. Guy Hermet. UNESCO/Editions Albin Michel. (1993, F, R, Byelorussian)

Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy. Colour Brochure, UNESCO. (1995, E, F, S, A, R, C)

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The Declaration of Principles and Follow-up Plan of Action for the United Nations Year for Tolerance. (1995, E, F, S, A, R, C)

Declaration on Women and a Culture of Peace. (1995, E, F, S)

Democratic Culture and Governance: Latin America on the Threshold of the Third Millennium. Luis Albala-Berttrand. Hispamerica, UNESCO. (EDC/3051/93) (1992)

Educación en Derechos Humanos: Texto Autoformativo. (1995, S)

Education et culture de la paix: sélection bibliographique mondiale. Shapour Rassekh. ISBN: 92-3-285001-X (1996, F)

Education for Human Rights. UNESCO/International Bureau of Education (1994)

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Education for Human Rights and Citizenship in Central and Eastern Europe. Final Report of the Regional Meeting in Prague, Czech Republic. (1995)

Education for International Understanding: An Idea Gaining Ground. International Bureau of Education. (1996)

Examples of School-Based Programs Involving Peaceful Conflict Resolution and Mediation Oriented to Overcome Community Violence. *International Center for Cooperation and Conflict Resolution*, Teachers College, Columbia University, UNESCO Project (ED-96/WS/10) (1996)

From a Culture of Violence to a Culture of Peace. *Peace and Conflict Issues Series*. ISBN: 92-3-103290-9 (1996)

A guide on tolerance. (in preparation, E, F, S)

Guidelines for Curriculum and Textbook Development in International Education UNESCO/International Education. (1994, E, F, S)

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